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History of the Philosophy of History. By ROBERT FLINT.
Vol. I: Historical Philosophy in France and French Belgium and Switzerland. New York, Charles Scribner's Sons, 1894. — 706 pp.

The learned author of this work is attempting to do for the philosophy or science of history substantially what Janet has done for political philosophy. His plan includes two more volumes, one devoted to the historical philosophy of Germany, and another to that of Italy and England. If completed on the scale of the present volume, they will contain a detailed and systematic account of "the course of human thought in its endeavors to explain human history"; in other words, "of the rise and progress of reflection and speculation on the development of humanity." The aim of the work, as the author further states, is both historical and critical. That is, he not only attempts to outline the theories as they have appeared, observing both their historical and logical sequence, but he subjects them to criticism in order to ascertain their merits and defects, their relative truth or falsity. This method of treatment is here applied for the first time, and on a large scale, to the field of history.

In an introduction of nearly two hundred pages Professor Flint clears the way for the special and systematic portion of the work. He unfolds in this his view of the nature of history, of the application of the terms science and philosophy to the subject, of the distinction between history and historiography. The broadest possible view of the subject is obtained by adopting the distinction between nature and history which Droysen has made familiar. Not only the possibility, but the existence, of a science of history is affirmed, and Guizot is assigned the foremost place among its founders. Still, the nearest approximation which the author makes to a definition of this science is substantially that it is the application of the scientific method to the subject-matter of history, ending in the discovery of certain laws of human development. Closely related to it is the philosophy of history, which traces the relations in which it stands to other departments of knowledge. These together form the subject-matter of this work.

Preparatory to his entrance upon the study, Professor Flint outlines the development of the three fundamental ideas without which a philosophy of history is impossible, *viz.*, progress, freedom and humanity, or the unity of the race as to its essential nature. He shows that previous to the close of the middle ages these ideas were but dimly apprehended, and that by only a few teachers. In France

in the sixteenth century Bodin saw that the fact of progress underlay human history, but he was chiefly concerned with law and political science. Bossuet is, of course, the representative historian of the seventeenth century, but his thought moved wholly within the lines of the orthodox religious views of the age. The eighteenth century learned to study man as man, and grasped the idea of progress more clearly than any previous age. Economic science was also developed. These were conditions essential to the scientific treatment of the subject, and something like a philosophy of history begins to appear. The two great services rendered by Montesquieu were these, that he brought history and economics into alliance for the explanation of social phenomena, and that he so clearly taught the doctrine of historical relativism as to win educated Europe over to its acceptance. But among the men of this period who contributed to the wealth of historical ideas, Professor Flint is inclined to give the first place to Turgot, and this because of the profound view of social progress as the basis of history which he gave in his discourses at the Sorbonne. Unlike many of his contemporaries, he was able to do justice to the past, while with them he believed in the perfectibility of the race. "If the philosophy of history," says the author, "be merely a scientific representation of universal history as a process of progressive development, Turgot has probably a better claim than any one else to be called its founder." Condorcet, who lived under the full influence of the revolution, carried the ideas of progress and humanity to their utmost development, and with him the work of the eighteenth century in this domain of thought closed. It is evident that the efforts made to develop a philosophy of history had up to that time been very few and imperfect.

The revolution greatly strengthened the hold which the ideas of progress, liberty and humanity had over the minds of men. In connection with the growth of natural science the theory of evolution was perfected. These facts were favorable to speculation about human development, and by two of the French thinkers of the present century, Cousin and Comte, notable attempts have been made to construct a philosophy of history. The former, using suggestions derived from Hegel, and making psychology his starting point, regarded history as the expression of the progress of human thought according to a preconceived order. The latter, like the socialists with whom he was closely connected, worked under the strong influence of natural science. The result was the view that history is a department of social physics, though with a method largely its own.

The conception of law pervading it is brought over from the natural sciences. The idea of progress is analyzed at length, but its stages are fixed according to the famous formula which Comte borrowed from St. Simon. Imperfect knowledge of history made the generalizations of Comte, as well as those of Cousin, misleading and unsatisfactory.

It is not strange, then, that in these later years a critical school has arisen, whose members have rejected *a priori* reasoning concerning history, and have based their conclusions on the most thorough study of the facts. Cournot and Renouvier are the leading representatives of this tendency in France, and only by the labors of such as they, extended over a long period of time, can the foundation be laid on which something like a satisfactory philosophy of history can be built. That, at least, is the impression which the reviewer has drawn from Professor Flint's book. It is a work abounding in thorough and suggestive criticism of historians as well as philosophers, a monument of learning and research. To the ordinary reader its account of the development of historiography is likely to prove its most valuable feature.

H. L. OSGOOD.

Cases and Opinions on International Law. With notes and a Syllabus. By FREEMAN SNOW, Ph.D. Boston, The Boston Book Co., 1893. — 586 pp.

Treaties and Topics in American Diplomacy. By FREEMAN SNOW, Ph.D. Boston, The Boston Book Co., 1894. — 515 pp.

These two volumes constitute an interesting and valuable addition to the works specially designed for the use of persons pursuing the study of international law and diplomacy. We have had various students' editions of treatises on those subjects, and we have had manuals specially prepared for the use of students; but the two volumes now before us embody the first attempt to furnish the student, in convenient form, with documentary material to work upon.

While I take pleasure in expressing an unhesitatingly favorable opinion of the usefulness of these volumes, I must admit that when, after reading the preface to the *Cases on International Law*, I first examined what followed, I felt a sense of disappointment. In the preface the author states that the object of the compilation is to